

THE
TOUCHSTONE
OF THE
NEW RELIGION:

OR,
SIXTY ASSERTIONS
OF
PROTESTANTS,

Try'd by their own Rule of SCRIPTURE alone,

And condemn'd by clear and exprefs Texts
of their own BIBLE.

*To the Law and to the Testimony: If they speak not
according to this Word, it is because there is no
Light in them. Isaiah viii. 20.*

L O N D O N:
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THE
TOUCHSTONE
OF THE
NEW RELIGION.

I. **P**rotestants, in order to justify their New Religion, affirm, that before their pretended Reformation, “ Laity and Clergy, “ Learned and Unlearned, All Ages, Sects and Degrees of Men, Women and Children of whole “ *Christendom* — were at once drown’d in abominable Idolatry; — and that for eight hundred “ Years and more.” *Homily of Peril of Idolatry*, approved by the 35th of the 39 Articles, *Part III*; and consequently they must hold, that for all that Space of Time, *the Gates of Hell prevail’d against the Church of Christ*.

Their own Bible, in plain and express Terms, declares the contrary, *St. Matt. xvi. 18. Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it.*

II. Protestants maintain, that for many hundred Years before *Luther*, there was no Church upon Earth, with which a Christian might lawfully join in Communion; that all were notoriously gone astray from the Purity of the Gospel; and consequently that

Christ who is *the Way, the Truth, and the Life*, St. *John* xiv. 6, was not with any Church, before their Reformation, because they were all gone astray from *the Way, the Truth and the Life*.

Their own Bible expressly assures us, that this could never be. St. *Matt.* xxviii. 19, 20. *Go teach all Nations : — and lo I am with you always, even to the End of the World.*

III. Protestants teach, that the *Spirit of Truth* was not promised to the Church of Christ, to be with her Teachers *for ever*, and to *guide them into all Truth*.

Their own Bible in clear and plain Terms, contradicts this their Assertion. St. *John* xiv. 16, 17. *I will pray the Father and he shall give you another Comforter, that he may abide with you FOR EVER, even the SPIRIT OF TRUTH.* And St. *John* xvi. 13. *When he the Spirit of Truth is come, he will GUIDE YOU INTO ALL TRUTH.*

IV. Protestants assert, that the Church of the living God is not *the Pillar and Ground of Truth*; but may, and often does, uphold damnable Errors.

Their own Bible expressly declares, 1 *Tim.* iii. 15. *That the Church of the living God is the Pillar and Ground of the Truth*; and consequently cannot uphold damnable Errors.

V. Protestants maintain, that God has not made any Promise to his Church, that *his Spirit* should never depart from her; and that *his Words*, which he at first put in her Mouth [that is, *the Faith and Doctrine at first delivered to the Saints*] should never depart from her Mouth, through all Generations.

Their

Their own Bible, in plain Terms delivers this Promise, *Isaiab lix. 20, 21. The Redeemer shall come to Zion, &c. This is my Covenant with them, saith the Lord; my Spirit which is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, saith the Lord, from henceforth and for ever.*

VI. Protestants, to justify *Luther* (who when he first began to set up the Protestant Religion, stood alone against all the Bishops and Clergy upon Earth) deny, that there is any Command in Scripture to *hear the Church*, or submit to her Decisions; or that such as, like *Luther*, stand out against the establish'd Doctrine of the whole Church, are thereby condemnable before God.

Their own Bible, in plain Words, teaches them another Lesson, *St. Matt. xviii. 17. If he neglect to hear the Church, let him be to thee as a Heathen and a Publican.*

VII. Protestants will not allow, that there is any Necessity of adhering to *the Pastors and Teachers* of the Church, in order to be maintained in *Unity and Truth*; and preserved from being carried about with every Wind of Doctrine by the Slight of Hereticks.

Their Bible expressly declares, *Ephes. iv. 11, 12, &c. That Christ has not only given Apostles, and Prophets, and Evangelists; but also Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, till we all come in the Unity of the Faith and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ.*

Christ. That we henceforth be no more Children, toss'd to and fro, and carried about with every Wind of Doctrine by the Slight of Men: — but, speaking the Truth in Love, may grow up into him in all Things which is the Head, even Christ. And St. Luke, x. 16. He that heareth you [the Pastors of the Church] beareth me: And he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. And Hebrews xiii. 7, &c. Remember them which have the Rule over you who have spoken unto you the Word of God, whose Faith follow — Jesus Christ the same yesterday, and to-day, and for ever. Be not carried about with diverse and strange Doctrines. Ver. 17. Obey them that have the Rule over you, and submit yourselves. If Luther and Calvin had hearken'd to these divine Lessons, the Protestant Religion would never have had a Being.

VIII. Protestants deny, that God has promised that the Children of the Church should, in all Ages, fear the Lord, and flourish in Righteousness and abundance of Peace, as long as the Sun and Moon shall endure. Because they will have it, that the whole Christian Church, before their Reformation, was fallen from her Allegiance to God.

Their own Bible, in plain Terms, contradicts this their Assertion, *Pf. lxxii. 5, 7. They shall fear thee as long as the Sun and Moon endure throughout all Generations. — In his Days [that is, after the Coming of Christ] shall the Righteous flourish, and abundance of Peace, so long as the Moon endureth.*

IX. Protestants, to justify their Revolt from the old Church, affirm, that she had revolted from God, and that God Almighty had cast her off.

Their

Their own Bible assures them, that God Almighty has made a solemn Oath, that this should never be, *Isaiab liv. 9, 10. As I have sworn, that the Waters of Noah should no more go over the Earth; so I have sworn, that I would not be wrath with thee [the Church] nor rebuke thee. For the Mountains shall depart, and the Hills be removed, but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord, that hath Mercy on thee.* Where 'tis worthy our Notice, that this whole Chapter is acknowledg'd, by the Contents prefix'd to it in the Protestant Bible, to have been spoken of the *Gentile Church*; to which St. Paul himself applies the first Verse of it, *Gal. iv. 27.*

X. Protestants, to justify their Revolt from the Church, pretend, that God Almighty's *Covenant of Peace* with his Church was not *everlasting*; and that he did not promise that *his Sanctuary should be in the midst of his Church for evermore.*

Their Bible, in plain Terms, contradicts both Parts of this their Assertion, *Ezek. xxxvii. 26.* where God Almighty, after having promised by his Prophet the Coming of Christ, and the Establishment of his Kingdom, that is, of his Church, tells us: *Moreover I will make a COVENANT OF PEACE with them. It shall be an EVERLASTING COVENANT with them: And I will place them, and multiply them, and will SET MY SANCTUARY IN THE MIDST OF THEM FOR EVERMORE.*

XI. Protestants deny, that Christ's Church upon Earth is always visible: Because they will have it, that for many Ages, before their Religion came in, there was no true *visible Church* upon Earth.

Their Bible, in many Places, expressly assures us, that Christ's Church is always *visible*: Comparing it to a *Mountain upon the top of Mountains*, exposed to the View of *all Nations flowing unto it*, II. ii. 1, 2, 3, &c. and Micah iv. 1, 2. *To a great Mountain filling the whole Earth*, Dan. ii. 35. *To a City set on a Hill which cannot be hid*, St. Matt. v. 14.

XII. Protestants maintain, that the whole Church of Christ is not in one only Society or Religion: But that many different Sects, divided from each other in Faith and Communion, may nevertheless all belong to the Church of Christ.

Their Bible plainly teaches the contrary, in which our Saviour tells us, St. John x. 16. *Other Sheep I have which are not of this Fold* [viz. the Gentiles, who were then separated from the Jews] *them also I must bring, and they shall hear my Voice; and there shall be ONE FOLD, AND ONE SHEPHERD.* And St. Paul, Ephes. iv. 4, 5. *There is ONE BODY, and ONE SPIRIT, as ye are called in one Hope of your calling; one Lord, ONE FAITH, one Baptism.* Nor indeed is it possible, according to the Scripture, that the Church of Christ should subsist, if she were split into many Sects, divided from each other in Faith and Communion: *For every Kingdom, divided against itself, is brought to Desolation; and every City or House, divided against itself shall not stand*, St. Matt. xii. 25.

XIII. Protestants commonly teach, that People of all Religions may be saved, even *Pagans, Jews, or Mahometans*, that believe not in Christ, nor receive his Gospel.

Their own Bible, in clear and express Terms, condemns this Error. St. Mark xvi. 16. *He that believeth*

believeth not [the Gospel] shall be damned. Acts iv. 12. Neither is there Salvation in any other; for there is no other Name [but the Name of Jesus] under Heaven given unto Men, whereby we must be saved. St. John iii. 36. He that believeth not the Son shall not see Life, but the Wrath of God abideth on him.

XIV. Protestants teach, that 'tis not necessary to Salvation to embrace the Faith and Communion of the true Church.

Their own Bible teaches the contrary, when it tells us, *Acts iv. 47. That God added daily to the Church, such as should be saved. And Isaiah lx. 12. That the Nation and Kingdom that will not serve [the Church] shall perish.*

XV. Protestants look upon it uncharitable to say, that *Heresy* is a damnable Sin, or that *Hereticks* are in a State of Damnation.

Their own Bible, *Gal. v. 20.* expressly reckons *Heresies* amongst those Sins of which it pronounces, *that they who do such things shall not inherit the Kingdom of God.*

XVI. Protestants are of Opinion that no Man shall be damned for following a wrong Religion, if he really judges it to be right; whether he have taken sufficient Pains to inform himself of the Truth, or no.

Their own Bible expressly tells them, *Prov. xvi. 25. There is a Way that seemeth right unto a Man; but the End thereof are the Ways of Death.*

XVII. Protestants, to justify their wide Notions of Salvation in any Religion, falsify the Scripture, by

forging a Text, no where to be found, even in their own Bible, viz. *That a Remnant of all shall be saved.*

Their own Bible loudly condemns this Forgery, Rev. xxii. 18, 19. *I testify unto every Man that beareth the Words of the Prophecy of this Book, if any Man shall add unto these things, God shall add unto him the Plagues that are written in this Book : and if any man shall take away from the Words of the Book of this Prophecy, God shall take away his Part out of the Book of Life, &c.*

XVIII. Protestants will have the Trial of Spirits to be made only by the *written Word*, and not by the *living Voice* of the Pastor of the Church, or by adhering to them or their Authority.

Their Bible prescribes a different Rule. 1 John iv. 6. *He that knoweth God beareth us ; [the Pastors of the Church] he that is not of God beareth not us : by this we know the Spirit of Truth, and the Spirit of Error.*

XIX. Protestants reject *unwritten Traditions.*

Their Bible expressly recommends them, 2 Thess. ii. 15, *Brethren, stand fast and hold the Traditions which ye have been taught, whether by Word, or our Epistle.*

XX. Protestants take for their Rule of Faith the *Scripture*, as interpreted by their own private Judgment.

Their Bible tells them, 2 Pet. i. 20. *That no Prophecy of the Scripture is of private Interpretation.*

XXI. Protestants maintain that the Scripture is clear, and plain to be understood ; and that the Unlearned run no risk in reading and interpreting it.

Their

Their Bible assures them, *2 Pet. iii. 16.* That in the Scripture are *some Things hard to be understood, which they that are unlearned and unstable wrest to their own Destruction.*

XXII. Most Protestants are of Opinion, that Children may be saved without Baptism: And that Persons grown up may be saved, tho' they neither are baptized, nor desire to be baptized; but even refuse it, as *Quakers.*

Their Bible tells them in plain Terms, *John iii. 5.* *Except a Man be born of Water and the Spirit, he cannot enter the Kingdom of God.*

XXIII. Protestants deny that the Grace of the Holy Ghost is given by the Imposition of the Bishop's Hands in *Confirmation.*

Their Bible teaches that it is: *Acts viii. 15, 17.* where *Peter* and *John* confirm'd the *Samaritans.* *They prayed for them that they might receive the Holy Ghost.*—*Then laid they their Hands on them, and they received the Holy Ghost.*

XXIV. Protestants deny that the blessed Sacrament which Christ gave at his last Supper, was the *Body* and *Blood* of Christ.

Their Bible affirms it, in Christ's own express Words, *Matt. xxvi. 26, 28.* *This is my Body—This is my Blood of the New Testament, which is shed for many for the Remission of Sins.* *Luke xxii. 19. 20.* *This is my Body which is given for you—This cup is the New Testament in my Blood which is shed for you.* See also to the same effect, *Mark xiv. 22, 24.* and *1 Cor. xi. 24, 25.*

XXV.

XXV. Protestants deny, that the *Bread which Christ gave was his Flesh*, the same which he gave for the *Life of the World*.

Their Bible affirms it, *John vi. 51. The Bread that I will give is my Flesh which I will give for the Life of the World.*

XXVI. Protestants are apt to say with the unbelieving Jews, *John vi. 52. How can this Man give us his Flesh to eat?* and ver. 60. *This is a hard saying, and who can hear it?*

Christ in their own Bible assures them, *John vi. 53, 54 56. Verily, verily, I say unto you, except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you. Whoso eateth my Flesh and drinketh my Blood hath eternal Life, and I will raise him up at the last Day—He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him.*

XXVII. Protestants deny that *Christ's Flesh is Meat indeed, and his Blood Drink indeed.*

Their Bible expressly affirms it, *John vi. 55. My Flesh is Meat indeed, and my Blood is Drink indeed.*

XXVIII. Protestants deny, that the *Cup of Blessing which we bless, is the Communion of the Blood of Christ*; or that the *Bread which we break in the blessed Sacrament is the Communion of the Body of Christ.*

Their Bible expressly affirms it, *1 Cor. x. 16. The Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?* And what makes them more inexcusable in denying it is, that their own Catechism expressly teaches them, that the *Body and Blood of Christ are verily and indeed taken and received by the Faithful in the Lord's Supper.*

XXIX.

XXIX. Protestants teach, that to the unworthy *Communicant* the Sacrament is no more than bare Bread and Wine, and by no means the Body and Blood of Christ.

Their Bible assures them of the contrary, when it tells them, *1 Cor. xi. 27, 29.* that the unworthy *Communicant is guilty of the Body and Blood of our Lord*, and that he receives *Damnation to himself, not discerning the Body of our Lord*. For how should he be *guilty of the Body and Blood of our Lord*, if what he took were no more than *Bread and Wine*? And how hard a Case would it be that he should be damned for not discerning the *Body of our Lord*, which, in the Opinion of these Gentlemen, is not at all there.

XXX. Protestants, to excuse their Unbelief of the *Real Presence* of the Body and Blood of Christ in the Blessed Sacrament, pretend that 'tis impossible his Body and Blood should be in so small a Space; or in more Places than one at the same Time.

Their Bible assures them, that *with God all things are possible, Matt. xix. 26.* even for a Camel to go through the Eye of a Needle, ver. 24. *With Men this is impossible*, says our Saviour, *but not with God; for with God all things are possible, Mark x. 27.* Nor is it harder with God for one Body to be at once in two Places, than for two Bodies to be in one Place; as when our Saviour came in to his Disciples *the Doors being shut*, John xx. 19, 26.

XXXI. Protestants maintain, that there is a Necessity of receiving the Sacrament in both Kinds in order to Life everlasting.

Their

Their own Bible expressly promises eternal Life to them that receive in *one Kind* only, *John* vi. 58. *He that eateth of this Bread shall live for ever.* And ver. 57. *He that eateth me, even he shall live by me.*

XXXII. Protestants deny, that there is any true and proper *Sacrifice* in the Church of Christ, to be offer'd in all Places to the Name of God.

Their Bible affirms it, *Mal.* i. 10, 11. where rejecting the *Jewish* Sacrifices, God declares his Acceptance of that Sacrifice, or *pure Offering*, which should be made to him in every Place among the *Gentiles*. *I have no Pleasure in you, saith the Lord of Hosts, neither will I accept an Offering at your Hand. For from the rising of the Sun even unto the going down of the same, my Name shall be great among the Gentiles, and in every Place Incense shall be offered unto my Name and a pure Offering.* Which cannot be understood of the Sacrifice of the Cross, which was offer'd but once, and in one Place, and that among the *Jews*, not among the *Gentiles*.

XXXIII. Protestants deny, that the Pastors of the Church have received from Christ the Power of *remitting* or *retaining* Sins, according to the State and Dispositions of the Penitent.

Their Bible expressly affirms it, *John* xx. 21, 22, 23. Where Christ tells his Disciples; *As my Father hath sent me, even so I send you — Receive ye the Holy Ghost: whose-soever Sins ye remit, they are remitted unto them; and whose-soever Sins ye retain, they are retained.* Hence their *Common-Prayer-Book* expressly acknowledges in the *Form of Absolution*, prescribed in *The Order for the Visitation of the Sick*, that

our Lord Jesus Christ has left Power to his Church to absolve all Sinners, who truly repent and believe in him.

XXXIV. Protestants deny, that a special Confession of Sins is prescribed in Scripture; or was practised by the primitive Christians in the Apostles Time.

Their Bible confutes both these Assertions: The former, *James v. 16. Confess your Faults one to another*; that is, to the Priests or Elders of the Church, of whom the Apostle was speaking in the foregoing Verses. The latter, *Acts xix. 18. Many that believed came and confessed, and shewed their Deeds.*

XXXV. Protestants deny, that the Church has received a Power from Christ to grant *Indulgences* or *Pardons*, for releasing of Punishment due to Sin.

Their Bible affirms it, *Matt. xvi. 19. I will give unto thee the Keys of the Kingdom of Heaven: and whatsoever thou shalt bind on Earth shall be bound in Heaven: and whatsoever thou shalt loose on Earth shall be loosed in Heaven.* Hence St. Paul, *2 Cor. ii. 10. granted an Indulgence to the incestuous Corinthian, forgiving him, as he expresses it, in the Person of Christ.*

XXXVI. Protestants reject *Extreme Unction*, that is, *The anointing of the Sick*; and deny that there is any Promise of Grace in Scripture to those that receive it.

Their Bible, in plain and express Terms, recommends this Sacrament, with a Promise of Grace to such as receive it. *St. James v. 14, 15. Is any sick among you, let him call for the Elders of the Church,*

Church, and let them pray over him, anointing him with Oil in the Name of the Lord; and the Prayer of Faith shall save the sick, and the Lord shall raise him up; and, if he have committed Sins, they shall be forgiven him.

XXXVII. Protestants deny, that there is any Grace given by the Imposition, or *laying on* of the Bishop's Hands in *Holy Orders*.

Their Bible declares, that there is, in the Words of St. Paul to Timothy, whom he had ordain'd, 2 Tim. i. 6. *Stir up the Gift of God which is in thee, by the putting on of my Hands.*

XXXVIII. Protestants commonly teach, that Priests, and other Religious Persons that have vowed Continency, may nevertheless marry, as Luther and the first Reformers did; and that it is not *damnable* to them to break their *Faith* given to God.

Their Bible tells them, that to break such a Vow made to God, is sinful and damnable. Deut. xxiii. 21, 22, 23. *When thou shalt vow a Vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be Sin in thee. But, if thou shalt forbear to vow, it shall be no Sin in thee. That which is gone out of thy Lips, thou shalt keep and perform. And 1 Tim. v. 11, 12. where St. Paul, speaking of Widows that are for marrying after having made such a Vow says, They have Damnation, because they have cast off their first Faith.*

XXXIX. Protestants reprehend the Catholick Church for receiving none to Holy Orders, but those that voluntarily embrace and promise a Life
of

of Continency, that they may the more wholly devote themselves to the Service of God, free from the Distraction of a married Life.

Their Bible, on the contrary, gives us to understand, that this is highly commendable: Because, *He that is unmarried, careth for the Things that belong to the Lord, how he may please the Lord. But he that is married, careth for the Things that are of the World, how he may please his Wife,* 1 Cor. vii. 32, 33.

XL. Protestants will not allow, that *Water*, or other Creatures of God, may be *sanctified*, or made *holy* by the Prayers of the Church.

Their Bible assures them they may. *For every Creature of God is good, and nothing to be refused, if it be received with Thanksgiving. For it is SANCTIFIED by the Word of God and PRAYER,* 1 Tim. iv. 4, 5.

XLI. Protestants teach in the eleventh of their 39 Articles, that *we are justified by Faith alone.*

Their Bible expressly teaches the contrary. St. James ii. 24. *You see then, how that by Works a Man is justified, and not by Faith only.* 1 Cor. xiii. 2. *Tho' I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing.*

XLII. Many Protestants maintain, that the Faith, by which we are justified, is to believe with an infallible Assurance, that we are justified, and that we are of the Number of the Predestinate.

Their Bible expressly teaches the contrary, when it admonishes us, *Philip. ii. 12. to work out our Salvation with Fear and Trembling.* And when St. Paul tells us, 1 Cor. ix. 27. of himself, *That*
he

he kept under his Body, and brought it into Subjection, lest, having preached to others, he himself should be a cast-away. Can these People pretend to be more secure than St. Paul?

XLIII. Many Protestants maintain, that the Commandments of God are impossible; and that no Man ever kept them all.

Their Bible confutes this Assertion, by the Example of *Zacharias* and *Elizabeth*, of whom we read, *St. Luke i. 6. They were both righteous before God, walking in all the Commandments and Ordinances of the Lord, blameless.*

XLIV. Many Protestants maintain, that God has not a sincere Will of the Salvation of all Men, but only of the Elect; and that Christ did not die for all.

Their Bible, in express Words, confutes this Error, when it tells us, *1 Tim. ii. 3, 4. That God our Saviour will have all Men to be saved, and to come unto the Knowledge of the Truth: and ver. 6. That Christ gave himself a Ransom for all. And 2 St. Pet. iii. 9. That God is not willing that any should perish, but that all should come to Repentance. And 1 St. John ii. 2. That Christ is the Propitiation for our Sins; and not for our Sins only, but also for the Sins of the whole World.*

XLV. Protestants will have it, that there is no middle Place, or middle State of Souls, after this Life; but that all go strait, either to Heaven, or to Hell.

Their Bible teaches the contrary, *1 St. Pet. iii. 18, 19, 20. where Christ, being put to death in the Flesh, is said, by the Spirit, to have gone and preached to*

to the Spirits in Prison, which sometime were disobedient, &c. which Prison cannot be understood either of Heaven, or of the Hell of the Damn'd; for Christ certainly did not go to preach there; and therefore it must be a middle Place.

XLVI. Protestants will have it, that there is no *Forgiveness* of any Sins in the *World to come*.

Their Bible declares the contrary, *St. Matt. xii. 32.* where we read, that the Sin against the Holy Ghost *shall not be forgiven* a Man, *neither in this World, neither in the World to come.* Which Words evidently imply, that some Sins may be forgiven in the World to come; tho' that particular kind of Sin be excepted from this Number. Hence follows a middle Place, which we call *Purgatory*; because in Hell there is no Forgiveness, and in Heaven no Sin.

XLVII. Protestants will not allow, that minute Sins, in which the Servants of God chance to die, will hinder them from going strait to Heaven, or make them liable to Punishment, from the Justice of God.

Their Bible on the contrary teaches, *Rev. xxi. 27.* speaking of the heavenly *Jerusalem*, that *there shall in no wise enter thither any thing that defileth*: Now every Sin, be it never so small, certainly *defileth*. Hence we learn from *St. Matt. xii. 36.* that we shall be *accountable*, and consequently punishable for every idle Word; and from many other Texts we learn, that *God will render to every Man according to his Works*; and consequently will punish all the evil Works, tho' never so minute, in which a Person dies without Repentance.

XLVIII.

XLVIII. Protestants condemn the Honour and Veneration of Angels.

Their Bible assures them, that God has given his Angels a Charge over us; and consequently expects, that we should honour them as his *Ministers*, and our *Guardians*, Ps. xci. 11, 12. *He shall give his Angels Charge over thee, to keep thee in all thy Ways: They shall bear thee up in their Hands, lest thou dash thy Foot against a Stone.* St. Matt. xviii. 10. *Take heed that you despise not one of these little ones; for I say unto you, that in Heaven their Angels do always behold the Face of my Father that is in Heaven.* Exod. xxiii. 20, 21. *Behold I send an Angel before thee to keep thee in the Way, and to bring thee into the Place which I have prepared: Beware of him, and obey his Voice, provoke him not, for my Name is in him.* Hence we read in their Bible, *Joshua v. 14, 15.* that *Joshua* paid Veneration to an Angel, by falling on his face to the Earth, &c.

XLIX. Protestants deny, that it is lawful to make Supplication to an Angel.

Their Bible assures them, that *Jacob* did it. *Hosea xii. 4.* *He had Power over the Angel, and prevail'd; he wept, and made Supplication to him.*

L. Protestants condemn the Invocation of Angels as idolatrous and superstitious.

Their Bible recommends it by the Example of God's Servants, both in the *Old* and *New Testament*. Gen. xlviii. 15, 16. *God, before whom my Fathers Abraham and Isaac did walk, the God which fed me all my Life long until this Day, the Angel which redeemed me from all Evil, bless the Lads.* And Revel. i. 4. *Grace be unto you, and Peace from him,*
which

which is, and which was, and which is to come, and from the seven Spirits which are before his Throne.

LI. Protestants deny, that the Saints, departed have received any Power from God over us which may entitle us to have recourse to their Prayers and Assistance.

Their Bible teaches, that they have recieved this Power. *Rev. ii. 26, 27. He that overcometh and keepeth my Word unto the End (as all the Saints have done) to him will I give Power over the Nations, and he shall rule them, — even as I received of my Father.*

LII. Protestants are not willing to own, that the Angels and Saints make Intercession for us; or offer up our Prayers to God.

Their Bible declares that they do. *Zech. i. 12. The Angel of the Lord answer'd and said, O Lord of Hosts: How long wilt thou not have Mercy on Jerusalem, and on the Cities of Judah, against which thou hast had Indignation these threescore and ten Years. Rev. v. 8. The four and twenty Elders fell down before the Lamb, having every one of them Harps and golden Vials full of Odours, which are the Prayers of Saints. And Revel. viii. 4. The Smoke of the Incense, with the Prayers of the Saints, ascended up before God, out of the Angel's Hand.*

LIII. Protestants are not willing to own, that the departed Saints may receive us into everlasting Habitations.

Their Bible expressly affirms it, *St. Luke xvi. 9. Make to yourselves Friends of the Mammon of Unrighteousness, that when ye fail, they may receive you into everlasting Habitations.*

LIV.

LIV. Protestants deny, that the Angels and Saints know what passes amongst us; tho' they are ready enough to own, that the Devils know our Works, and hear the Petitions of their impious Invokers.

Their Bible declares, *St. Luke xv. 10. That there is Joy in the Presence of the Angels of God over one Sinner that repenteth*; which could not be, if they did not know what passes amongst us: And how can any one imagine, that they, who see God *Face to Face*, and know even as they are known, *1 Cor. xiii. 12.* that they, I say, who enjoy the *Light of Glory*, can be more ignorant of what passes amongst us, than the Devils, who have no more than the *Light of Nature*.

LV. Protestants generally are not willing to acknowledge, that there is any particular Respect due to the Blessed Virgin *Mary*; or that she is any more than any other Woman.

Their Bible plainly signifies that there is: In which she is declared by the Angel *Gabriel*, and by *Elizabeth*, inspired by the Holy Ghost, *Blessed among Women*, *St. Luke i. 28. and 42.* and that *all Generations shall call her Blessed*, ver. 48. And whence is this to me, says the same *St. Elizabeth*, ver. 43. *that the Mother of my Lord should come to me?*

LVI. Protestants believe, that 'tis a Dishonour to God, and reflecting upon his Mercy, to have recourse to the Prayers of his Saints.

Their Bible demonstrates, that God is pleased that we should have recourse to their Prayers, and will more readily hear them, than if we were only to pray for ourselves. *Go to my Servant Job*, says God Almighty, *Job xlii. 8.* to *Eliphaz* and his Friends; and
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my Servant Job shall pray for you, for him will I accept: lest I deal with you after your Folly, in that ye have not spoken of me the Thing that is right, &c.

LVII. Protestants deny, that God is pleased to work Miracles by the Bones or other Relicks of his Saints.

The contrary appears from their Bible, where we read, *2 Kings xiii. 21. of a dead Man raised to Life by the Bones of the Prophet Elisha; and Acts xix. 12. that from the Body of Paul, were brought unto the Sick Handkerchiefs or Aprons, and the Diseases departed from them, and the evil Spirits went out of them.*

LVIII. Many Protestants deny, that it is lawful to have Images in Churches.

Their Bible expressly declares, that God commanded *Moses* to make two Cherubims, or Images of Angels, and to place them at the two Ends of the Mercy Seat, over the Ark of the Covenant, in the very Sanctuary itself, or the Holy of Holies: *Exod. xxv. 18. 19, 20, 21. And there, says he, ver. 22. will I meet with thee, and I will commune with thee from above the Mercy Seat from between the two Cherubims, which are upon the Ark of the Testimony, of all Things which I will give thee in Commandment unto the Children of Israel.*

LIX. Protestants deny the Supremacy of *St. Peter*; that is, they deny that he was made by Christ, the Rock or Foundation; or the chief Governor, and chief Pastor of his Church.

Their Bible affirms it, *Matt. xvi. 18, 19. Thou art Peter [that is, thou art a Rock] and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it. And I will give unto thee the Keys of the Kingdom of Heaven; and whatsoever thou shalt bind on Earth*

Earth shall be bound in Heaven: And whatsoever thou shalt loose on Earth shall be loosed in Heaven. Where our Lord, under the Metaphor of the *Keys*, declares his making *Peter* the chief *Governor* of his Church; as when the *Keys* of a City are delivered to a Man, he is made Ruler or Governor of the City. And that *St. Peter* was made chief *Pastor* or *Shepherd* of the whole Flock of Christ, is evident from *St. John* xxi. 15, &c. where our Lord, after having ask'd him, *Dost thou love me more than these?* thrice committed to his Care all his *Lambs*, and all his *Sheep*, that is, his whole Church.

LX. Protestants will have it, that the Pope or Bishop of *Rome* is *Antichrist*.

The contrary is evident from their Bible, *2 Thess.* ii. 4. where 'tis said of Antichrist the Man of Sin, that he *opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the Temple of God, shewing himself that he is God.* No Pope ever did this. Item, *1 John* ii. 22. where 'tis said that Antichrist *denieth that Jesus is the Christ:* Which the Pope confesseth and maintaineth; and therefore cannot be *Antichrist*.

Many more Articles might be alledg'd, in which the Doctrine or Practice of Protestants is condemn'd by their own Bible: But these Sixty Points are more than sufficient to convince all sincere Lovers and Seekers of Truth, that the Word of God is on the Catholick Side.

F I N I S.